



*In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.*

from Hymn 149 in *The Methodist Hymnal*

the Chaplain



The Chaplain at Work

•
A New Look at the Chaplain's Role by
L. Alexander Harper

•
The Co-operative Ministry Overseas by
Richard R. Potter

•
Religious Education in the Army by
Edwin L. Kirtley

•
Publicizing the Preaching Mission by
Daniel B. Jorgensen

APRIL 1957

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the Chaplain

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*All scripture quotations, unless otherwise designated,
are from the Revised Standard Version of the Bible.*

Home from two years of active duty as a Navy chaplain, I am appalled at the churches' continuing ignorance concerning the role of the chaplain. Shaw is far from alone in his picture of the chaplain as one who says nice things about the war, adds an official frosting of piety to the whooping-up of fighting spirit, and affirms a divine blessing on the partisan cause of one nation in any possible conflict. But I am no less appalled by the chaplains' lack of awareness of their constant responsibility to rethink the perennial problem of religious obligation versus military necessity.

If the chaplaincy is laden with temptations for the minister and confusion for the churches, it is also a ministry of urgent contemporary importance. We need a serious discussion of its problems—not the flag-waving of recruiting hoopla, not the one-sided attacks from pacifist groups, not the recent emphasis on the chaplain as military watchdog of sexual purity. Broader consideration of his work is doubly opportune just now because the more relaxed atmosphere of this time of relative peace permits critical discussion, and also because vast numbers of our young men in their formative years are entering military service. My own observations are made as a Protestant chaplain in the Navy under Methodist auspices. However, every chaplain faces the same problems.

FOR WHOM DOES HE SPEAK?

Our chaplains' commissions are rightly concerned over the fact that some clergymen enter the chaplaincy for the wrong reasons—to retreat from an unstable career or an unhappy marriage, for instance—and, once in, use rank to avoid effort and become what the Navy calls "wardroom chaplains." They are concerned, too, over the tendency of some chaplains to lose effective touch with their churches and so exchange a distinctive Christian heritage for a rootless religion-in-general. These are real dangers and temptations. But they are far less important than is the central theological issue facing every chaplain: For whom does he speak?

In answering this question we may have more to learn from the probing doubts raised by pacifists than from apologetic statements. The pacifists call to our attention the pressures on the chaplain to become, wittingly or unwittingly, spokesman for a perverted "culture Christianity." Uniform dress, subservience to military command, definition of the chaplain's task in terms of morale and welfare, salary paid by the government—all these may reinforce the tendency of the spokesman for God to become merely spokesman for the values of a particular culture.

TEMPTATION NO VARIABLE

What is not so obvious to such critics is that these temptations are

not fundamentally different from those that face the Christian in every culture, the minister in every parish. The white-collar dress and the recent-model automobile expected of the pastor in many an urban and suburban parish are no less a required class uniform. Measurement of his ministry in terms of rapid increase in church membership and contributions (and of the likelihood of a "call to larger service") places the parish minister equally if more subtly under secular command. Tributes to the value of churches in the publicity for the annual canvass leave little doubt that the most lucrative appeal for the parish minister, no less than for the chaplain, is proof that the church is the defender of "civilization." Pressures on the chaplain to become the agent of cultural conformity rather than of Christian transformation are different in form but not in fact from pressures on the parish minister.

After painting these pressures and temptations in the proper shades of purple, what can we say about the special opportunities of the military chaplain? What saving word can he bring to men under arms? Essentially the word that has been spoken to all men everywhere—the message of God's faithfulness in Jesus Christ, who calls forth and makes possible the faith, hope, and love promised in the gospel and fulfilled in God's Kingdom. To be sure, the situa-

tion of the serviceman is a difficult one: his domestic life uprooted, his freedom curtailed, his immediate community restricted for months on end to other men in uniform, his permanent vocation exchanged for arms-bearing. The gospel must speak to what is timely here as well as to what is timeless.

The chaplain has many opportunities to speak this saving word. Preaching to military congregations, prayer for and with his men, religious study groups, are all central occasions. One of my most gratifying memories of my term in the naval chaplaincy is of a truly ecumenical Bible-study group on board a destroyer. Twenty-five men from sixteen denominations crowded every other night into the tiny sick bay to study the Gospel of Mark. They were singularly free from the denominational defensiveness they might have brought to such meetings back home—if you could muster such a group in a parish!

OIL FOR MILITARY WHEELS?

An almost unparalleled opportunity for the chaplain lies in personal counseling. Pacifist critics suggest that by and large such counseling amounts to greasing the sluggish wheels of the military machine. They call attention to the large bulk of the chaplain's time spent in obtaining liberty, leave, and humanitarian duty transfers for his men, in liaison

work with the Red Cross and other social agencies—noncombatant work perhaps, but not essentially religious.

According to another image, the maladjusted serviceman waits his turn in line to cry on the padre's well-worn shoulder and receive his condolence slip. The chaplain persuades his visitor that the chief petty officer really does not hate him, and suggests that reading Romans 13 and saying a little prayer together will fix everything up just fine. If there is a war on, the chaplain reminds the demoralized visitor that This War is a matter of fighting for the American Way of Life. The serviceman presumably returns to his duties with the light of heaven in his eyes and a firmer hand on his gun.

My own experience is quite otherwise. How account for the fact that almost any chaplain who makes himself available is besieged by more men seeking help with personal problems in a month than most ministers receive in a year? Hardly because he is known to hand out sheer guff. Granted that the strain of military life vastly increases the need for counsel. Granted too that many a man whose unreasonable request has been denied in the chain of command will try the chaplain as another gimmick. This should not blind us to other aspects of the chaplain's role. No symbol of the military system, his uniform notwithstanding, the

chaplain is still sought out by servicemen as representative of an abiding order of deeply human and personal values in a life that too often becomes inhuman and impersonal. In the midst of relationships necessarily authoritarian, here is one relationship in which a man can acknowledge his loves and hates, his doubts and fears, his resentments and conflicts of loyalties without being called on the carpet for insubordination or told to keep his personal problems to himself. This is not to imply that good officers of the line cannot be of help to their men on occasion. Yet a professionally trained chaplain with a maximum of patience and even a minimum of counseling orientation can be of indispensable help to men in clearing muddy waters of feeling, untangling cross-purposes, and encouraging decisions in a religious frame of reference.

Why do not members of the ordinary parish beat the same eager path to the pastor's study? Could it be because many a minister is only a symbol of quiet respectability, trimming the parsonage lawn and remaining generally innocuous—the washed and smiling gentleman pious mothers point out to mischievous sons for emulation? It is not hard to see why the minister in this role is often the last, not the first, person an individual turns to who has seriously transgressed the moral expectations of the community.

By contrast, chaplains of the most diverse church background and counseling approach agree on the astonishing readiness of military men to discuss embarrassing personal problems such as would rarely be brought to the pastor in civilian life without years of established confidence. Unfortunately, there is foundation for the image of the chaplain, held by some military commands and not a few chaplains themselves, and certainly by many enlisted men in the Navy, as a guy hired to keep the boys obedient and sober and the VD rate as low as possible. But there are countless chaplains in all the services whose broader ministry and sympathetic counseling give the lie to this narrow stereotype.

GLORIFIED RECREATION OFFICER?

Another pervasive image of the chaplain is that of a glorified recreation officer. Robert McAfee Brown's amusing account in the *New Yorker* of his own moment of glory has drawn smiles of recognition from many a Navy chaplain:

I cannot say that during my brief career as a chaplain in the United States Navy I had the experience of meeting the nation's enemies in action. I can, though, give the impression that I did. I can say that I was the second man from our assault transport to hit the beach at Kwajalein, and this is the truth. It is not, unfortunately, the whole truth, which includes the further information that

(a) we steamed into Kwajalein harbor three years after the last Japanese had disappeared from the island, that (b) instead of transporting Marine divisions we were carrying four thousand cases of Coca-Cola, and that (c) my objective in going ashore was to find a place for a softball diamond for the ship's team.²

Hitting beaches without an enemy and constructing softball diamonds instead of churches is a familiar story in a ministry to fighting men who are rarely actually fighting.

The Navy, more than the Army and Air Force, has explicitly associated the chaplain with welfare and recreation duties as collateral to his central religious function. This, too, has drawn criticism from churches and chaplains alike and has provided more ammunition for guns already aimed at an allegedly compromised ministry. However, more than one chaplain who at first confined himself to his strictly religious duties has discovered that his relations as counselor afforded him invaluable insight to advise the command on problems of personal welfare. Many a command has prized such advisory help, not because the chaplain's suggestions made for military efficiency, but because the officer was genuinely

² *The New Yorker*, July 11, 1953. The entire article was reprinted, by permission, in the February 1954 issue of *THE CHAPLAIN*.

concerned for the human side of his men's life. How long are we to continue the absurd image of the "military man" as a breed apart, little concerned with anything but Prussian-style authority and servile obedience, trampling underfoot all human values? For every psychotic Queeg in a military command, there are dozens of healthy and humane leaders honestly looking to the well-being of their men and painfully aware of the tragic necessity of their calling.

WHAT ABOUT WAR ITSELF?

The \$64,000 question put to the chaplain by his critics concerns his freedom to speak to the military vocation itself. Do not the chaplain's military commission, salary, uniform, and rank require that he present only a truncated gospel? Must he not for the duration excise from his Bible the passage on God's providential use of enemies (Isa. 10) and Jesus' words on loving the enemy (Matt. 5)? Must he not, as part of the military, hand over to the quartermaster all charity, mercy, and forgiveness, in exchange for an anchorite courage and a stoic dread of softness? Even more, does not the mere presence of the clergyman in uniform serve as ideological war paint, as a comforting assurance to the pious among the troopers that God is their mascot?

My own experience leads me to say No on all points. The dangers

are real, but the chaplain is not gagged. He is of course obligated to maintain fundamental courtesy in personal and professional relations through respect for the integrity and convictions of others. This is possible without compromising the gospel; indeed, the gospel requires us to respect others.

"Would you tell a sailor to lay down his arms and stop fighting?" pacifist friends have asked me. No, I would not. As a Protestant religious counselor I will not make any man's decision for him, whether counseling in military service or elsewhere. Furthermore, I will not run roughshod over profound differences of judgment on participation in a war by equally sincere Christians. If a sailor reached a decision to become a conscientious objector, I should defend to the limit his right to do so. And I should help him to make clear to himself the positive cause of peace for the sake of which his radical No had to be spoken, because only so can his pacifism be responsible.

Likewise, if a man sees his military service as an obligation he cannot evade, I shall support his decision and help him to see it clearly. I have no qualms about encouraging a serious sense of vocation in a Christian serviceman who has made this decision, if his task is bearing arms to liberate fellow men from a bondage worse than death. Only his sense of

obedience to God, his redemptive concern for the enemy, and his long-term efforts for peace can make his arms-bearing responsible.

AN EXPANDED MINISTRY

Far from being gagged, the chaplain has a unique opportunity to interpret the military vocation itself. I have known commanding officers as well as others in the Navy who were profoundly concerned to relate their vocation to their religion. Without either sponsoring a holy crusade or requiring that all men become pacifists, a sensitive chaplain can help such men to interpret their work in a Christian context. He will not pretend to the role of infallible political analyst; far less will he allow the gospel to become in his hands a mere cultural ideology. Herbert Butterfield recently reminded us, in his *Christianity, Diplomacy and War*, of the insidious temptations and cruel consequences of turning any war into an ideological crusade, even for "freedom" or "democracy." Such a crusade, apart from its implicit idolatry, removes all limits to self-exoneration in the victor and to vengeance toward the defeated. Yet equally insidious is the perpetual indecision of any Christian serviceman, chaplain, or church that, sicklied o'er with the pale cast of thought on military service, evades all the crucial issues.

The chaplain can make clear to

men under arms that ultimate loyalty which at once justifies and qualifies any patriotism or military necessity. He can interpret the vocation of a soldier or sailor or airman not as the royal road to glory but as the tragic necessity of international police action. He can expose the possibility in Christ of hating sin and loving sinners. He can keep clear and strong an understanding of the enemy as well as the friend as one for whom Christ died. William Temple's words in England's darkest days of 1940 expressed the conviction to which the responsible chaplain will bear witness: "The spirit in which we fight matters more than our winning. If we keep charity alive with courage, our victory will be a boon to mankind and our defeat would be a redemptive agony."

The chaplaincy is not a compromised but an expanded ministry. It has its special temptations to pervert the gospel into a culture Christianity. But it also offers unique opportunities to preach, to teach, and to counsel with young men at critical times of question and decision, men with a vocation in which none can glory but all can be responsible. If he understands his role clearly, and if the churches support him faithfully, the chaplain need exchange neither his birthright for a mess of pottage nor his gospel for a pot of message.

By DANIEL B. JORGENSEN

Installation Chaplain, McClellan Air Force Base, California

Publicizing

The Preaching Mission

THE annual preaching mission is becoming a valuable part of the chaplain's program, and its effectiveness depends in large measure on publicity. As a means of stimulating interest in things religious, it provides an opportunity to arouse the interest of the entire military community and adjacent civilian area.

The first essential in a successful mission is *early planning*. This includes not only the engagement of a speaker who can make a real appeal to the base, but it also includes planning for budget, program, and publicity.

The second essential is *a program that can be publicized*. In our recent preaching mission featuring Dr. Henry E. Russell, of Trinity Presbyterian Church, Montgomery, Alabama, we made the mission the climax of a three-week spiritual-life endeavor:

The first week was devoted to an emphasis on prayer, not only in our chapel services, but in distribution of prayer helps and encouragement of individual and family devotions.

The second week was devoted to visitation on behalf of the mission. Visits were made through base and Wherry housing, in day-rooms, orderly rooms, on the flight line. Chapel personnel were given quantities of folders to give to their friends with an invitation to attend.

The third week was the mission itself. It included 11 chapel services. The noon-hour services were a half hour in length and beamed to permit civilian and military personnel to attend on their lunch break. The evening services were at an early hour to permit families to attend. Five Sacramento churches co-operated through their pastors and choirs. A fellowship hour followed each evening service with refreshments served by the Aero-Knights, a chapel organization of young adults. Another feature of the week was the luncheon sponsored by the chapel for all unit commanders at which Dr. Russell was the guest of honor. He spoke on the importance of America's spiritual leadership in a world of crisis. During the week he ad-

dressed a civic club. All these activities gave the chaplains opportunities for effective publicity.

A third essential to a successful preaching mission is *the use of lay leadership*. Every chapel organization should be part of the planning and part of the actual program. Use of lay leadership in visitation, publicity work, refreshments, music, ushering, and phoning can do much to increase the outreach of the over-all program.

A fourth essential is *exploiting every media for publicizing* the mission. In our mission we had several articles in base and Sacramento newspapers, announcements in the Daily Bulletin each day, announcements once a day over the base public-address system, announcements over the radio and television stations in Sacramento, a movie card each night at the base theater. We distributed 3000 blotters printed for the occasion, 200 posters in color, 1000 attractive folders with the over-all program of the mission, 1000 handbills emphasizing "Back Your Preaching Mission," a program folder for each day's services. We used a large billboard at the main gate and a smaller one at the gate to the troop area. During the week of the mission we placed a small stand-up card on each table in the dining halls and in the Officers' Club and NCO Club. We made announcement of the mission in chapel bulletins and letters for two months. Two of the best

means for publicity are a movie trailer or card and the stand-up card in the dining halls.

A fifth essential is to give serious attention to *the message* or "*commercial*." A bare announcement of the mission will not suffice for many of the people you want to reach. Somehow you must build a bridge between the program and the reader. Emphasis on personal responsibility, with something like "Back your preaching mission," is good for those who have some church background. Further, the use of an idea like "Attend at least one service" may be desirable; for an entire series may seem formidable, while *one* service will be a goal easily attained. Then it is up to the mission itself to carry the interest. The use of color, attractive bulletins, pointed announcements, help to capture attention. Needless to say, all publicity should be dignified and reverent. We used this motto on much of our publicity: "Draw near to God, and he will draw near to you."

A sixth essential is to get *all the support possible*. Working out problems with the base commander and his staff, co-operation with the local councils of churches and ministerial groups, and close co-operation with the denominational group the missionary represents will insure a wide base of support.

A final word should be said concerning *decisions*. This should be worked out with the missionary. We found that a card with several

types of decisions was most helpful. These cards will be followed up by the chaplains at McClellan with membership classes for those who have expressed the desire to unite with a church, or else they

will be referred to neighboring churches.

The over-all value of the preaching mission will be in direct proportion to the effort that is put into it.

Music for Weddings

JAMES R. SYDNOR

How many ministers and church musicians have been asked the following questions by couples about to be married?

Are there any songs for weddings we may use instead of "I Love You Truly," "Because," or "Oh, Promise Me"?

May we have other music for the processional and recessional than the familiar selections from the opera *Lohengrin* by Wagner and *Midsummer Night's Dream* by Mendelssohn?

Where can we find music that will be in keeping with the dignity, beauty, and sacredness of a marriage ceremony?

Is it proper for a congregation to sing hymns at weddings? . . .

If a choir is present, what may the choir sing? . . .

What words are suitable for singing at weddings?

What music of a churchly festive character is available for use with organ and strings or other instruments? . . .

Is there music we may use that is genuinely beautiful yet not difficult?

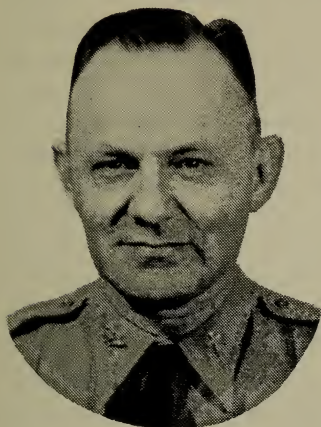
The answers to these questions and others are presented in a splendid little booklet entitled *Wedding Music* written by Regina Fryxell and published by the Augustana Press, Rock Island, Ill. This beautifully printed, 30-page pamphlet is available at 25¢.

After an eight-page discussion of what is musically appropriate at a wedding, the author lists organ music for recital preceding the wedding service, processionals, recessionals, vocal music, appropriate material in hymnals, music for the reed organ, music for various combinations of instruments, and music for the reception.

The musical selections are of high caliber and chosen from the catalogues of many leading publishers. . . .

I should also like to call attention to the booklet *Music for Church Weddings*, issued by the Joint Commission on Church Music of the Episcopal Church (Seabury Press, 1952, Greenwich, Conn.).

Protestant requirements for—



RELIGIOUS EDUCATION in the ARMY

By Edwin L. Kirtley

Command Chaplain, Army Antiaircraft Command

THE PROTESTANT requirements for religious education in the Army should be based upon two primary considerations: first, the spiritual needs of all Army personnel, including military, dependents, and certain civilians who serve the Army; and second, the religious education programs and objectives of Protestant churches, individually and collectively.

These requirements have increased greatly in the past ten years. The most important reason for this growth is the ever increasing number of dependents of military personnel. In the main, Army chaplains have assumed most of the responsibility for ministering to the tens of thousands who make up this group. In the ZI, Alaska, and Territory of Hawaii this important responsibility is shared to a considerable degree by civilian

churches located near the domiciles of dependents. However, in certain large posts in the ZI where the larger housing areas are located and in most overseas areas, the work load of the entire religious-education program is carried by the chaplains.

Since these requirements vary widely in the various posts of the ZI and in those of overseas areas, they must be considered separately and developed locally in discerning the respective Protestant religious-education needs. Separate consideration should also be given to each overseas area because of wide differences, such as in the number of dependents; in the number, type, and location of religious-education facilities; and in the military mission of each area.

Chaplains are more aware today than ever before of the require-

ments, scope, and objectives of Protestant religious education in the Army; and they are meeting this responsibility by seeking improvement in leadership, facilities, and curriculum.

Leadership

The more than 300 Army Sunday schools are served by more than 3500 teachers and workers. Some chaplains give practically their entire time to religious-education activities in connection with these schools.

Sunday-school teachers are volunteers, but they must be recruited, supervised, and trained. These three responsibilities make constant demands upon chaplains. They must know their teachers, must lead them, and must teach many of them how to teach more efficiently and effectively.

In a few of the larger Army Sunday schools, both in the ZI and overseas, the need for civilian Directors of Religious Education has been recognized, and several DREs have been employed. In USAREUR six have been employed by local chapel congregations through contacts with civilian church agencies in the U.S.A. Their employment is by means of a business contract, usually for a one-year-period, made between the local chapel congregation and the DRE. Their salaries are paid from voluntary contributions given in connection with religious worship services.

In the ZI, DREs are employed at Fort Knox, Ky.; Fort Bliss, Tex.; Fort Bragg, N.C.; and Fort Dix, N.J. In the Army's largest Sunday school, located at Grant Heights Chapel, Grant Heights Housing Area in Tokyo, Japan, with an enrollment of 1350 and 65 teachers, there is no employed DRE, but a chaplain serves essentially in that capacity. There are many Sunday schools that require, if properly operated, a large portion of a chaplain's time.

When you compare a Sunday school of 500 pupils with a public school of that enrollment and realize that for one hour on Sunday the Sunday school must function as effectively as the public school does five days a week, you can get an idea of its basic requirements for the proper and continuing leadership, organization, facilities, and curriculum. Every one of these requirements is just as important to the Sunday school as it is to the public school. The very best of everything is needed for both types of schools. Procurement, training, and supervision of church-school teachers place one of the greatest demands on chaplains today. The most constant need for our religious-education program is dedicated and consecrated teachers.

Facilities

The average Army chapel cannot adequately accommodate the average Army Sunday school or

Daily Vacation Bible school. This is often true even though the particular chapel has a basement and additional classrooms. This condition has called for the development of "chapel centers" designed to accommodate the maximum present and future religious-education needs. In some areas it is the policy and practice that dependent school buildings located in military areas or on posts be used for Sunday schools. Usually these facilities meet the religious education needs in an excellent manner. This arrangement entails some problems, but they are not insurmountable.

Generally speaking, many Army Sunday schools are inadequately housed, crowded, and in need of better facilities. Many ZI posts have excellent Sunday-school facilities, and much improvement has been accomplished in the past three years. The extensive chapel and chapel-facilities construction program of the Chief of Chaplains now under way in the ZI is geared to meet many of the present and future needs in this field. Every local chaplain must constantly envision his local requirements, both for the present and for the future, and speak up for such projects when budgets originate and before they are approved.

Curriculum

It takes years to produce curriculum materials for Sunday schools and Daily Vacation Bible

schools. A good curriculum must be constantly improved. The content of the gospel must be imparted. The development of Christian character and church membership should be the ultimate objectives. Teachers must know that no content or method can take the place of the gospel itself as we attempt to lead, or to restore, the learner to the right relationship to God.

The selection of teaching materials is a major problem to be faced by chaplains in co-ordination with the teachers and Sunday School Council. This selection should never be an arbitrary one, and greatest care should always be used in reaching a satisfactory and agreeable selection. The ideal curriculum is yet to be found. However, the Unified Curriculum materials furnished by the Protestant Church-Owned Publishers' Association seem to meet most of the important Christian education problems.

From the experience of the past three years in using this material in the majority of Army Sunday schools, the logical conclusion seems to be that there is a definite need for both this curriculum and certain other denominational literature to be used together. To some extent certain denominational literature can and should be used in our general Protestant Sunday schools, but it should be used wisely. Much of it should be rewritten and rephrased in more

ecumenical language. Denominational terminology and slants alone will often isolate certain groups, just as the Unified Curriculum will be objected to by others.

The objections to the Unified Curriculum materials are being carefully considered by our chaplains. Some of the important objections are as follows:

1. There is quarterly shifting from one set of denominational literature to another. This destroys continuity and confuses teachers and students. Many different styles of writing, formats, and subject matter are thus introduced.

2. Both "Bible centered" and "student centered" materials are included. Both fundamentalist and liberal theology are included. Since most of our Sunday-school teachers come with a fundamentalist theological background and have used only "Bible centered" materials, they hesitate or refuse to use the "student centered" materials. This combination causes many of our teachers to object regularly each quarter when confronted with such variations. This was our experience in Europe (1953-56) with most of the Sunday schools where these materials were used.

3. These materials are more expensive than any curriculum used previously by chaplains.

4. Some of the Graded Series lessons used in this curriculum are too difficult for most teachers, and most chaplains have been unable to work out satisfactory plans or training to orient their Sunday-school teachers in effective teaching methods.

5. In some instances there is failure to correlate the teaching material with a total progression plan and to match handiwork plans with instructional materials.

6. When unacceptable materials are received, it is usually too late to order replacements.

7. One supervisory chaplain writes that "it is the consensus of the chaplains that the Unified Curriculum showed some slight improvement [1956] over the previous year [1955]. The most vocal objection was that of offering no Bible-centered program of instruction. . . . The larger portion of teachers do not have a deep enough loyalty to the program to spend the amount of time and energy required to make the program interesting."

The Unified Curriculum has some recognized weaknesses. It has not had time to develop its resources fully. But in three years it has set the pace and has taken us a long step forward in our efforts to meet the peculiar needs of the Protestant Sunday schools in the Army. By combining the honest appraisals of chaplains and teach-

ers with the constructive guidance of our civilian religious-education authorities and leaders, the Unified Curriculum can be improved. It is to be noted that the majority of our Army Sunday schools have given it a try and that in most instances other teaching materials have been integrated where "weak spots" have appeared.

Whatever literature may be used, it must be a local choice, a voluntary one, and according to the best corporate judgment of the responsible leadership of the local chapel—namely, the chaplain, the teachers, and parents. The responsibility for the selection of the curriculum should be placed here.

In my experience and judgment, the most widely accepted curriculum, and the one with the least number of objections, is the system and curriculum worked out by Chaplains William P. Maxwell and Carl Ledbetter in 1952-54 in USAREUR. They received the requests from all their Sunday schools (approximately 100) for the type of literature desired by each school. Then they studied these requests and arrived at a synthesis of teaching materials most desired by the chaplains and teachers. This general curriculum was ordered for all who desired to use it. By means of this central procurement, costs were cut through available discounts, distribution was facilitated, materials desired were furnished; and any denominational literature needed

was provided in the same manner. This system operated with very little conflict, with few objections; and it provided a continuity of appropriate subject matter and methods. This program and the general curriculum are a matter of record, and their advantages should be weighed carefully in any serious consideration of a system for providing teaching material for our Protestant Sunday schools overseas.

Recommendations

An effective and successful Protestant religious-education program in the Army requires:

1. *A chaplain-laymen team concept.* This concept cannot prevail if the chaplain is interested only in a "pulpit-centered ministry." The religious-education program should not be "chaplain centered"; it should be one in which the teachers, workers, and parents of the Sunday school work with the chaplain to include the total life of the Christian fellowship.

2. *More adult Bible classes.* Parents' classes are mandatory in the Christian concept of the family and if the ministry by parents is to be carried out. Soldiers and WACs need and want to study the Bible. Classes in greater numbers should be provided for them.

3. *Improved teaching materials.* The continuance and improvement of the Unified Curriculum is

recommended, but not to the exclusion of other materials. This curriculum field is too broad for thinking to be crystallized now about content, method, or terminology. Experience, time, and patience should bring the desired results.

4. *Utilization of Directors of Religious Education in our larger Sunday schools.* This releases chaplains for their primary mission and follows the pattern of civilian churches in providing expert leadership in this specialized field.

5. *The development of program materials for lay movements.* This can be accomplished through the appropriate civilian church

agencies working together with chaplains.

6. *The development of a "Handbook for Protestant Religious Education Programs in the Army."* This should deal with ideal and real situations and should recommend programs, organization, methods, etc., to meet any foreseeable need.

7. *Improvement of Sunday-school facilities.* This program must originate locally and envision the potential of the growing military communities. Consideration must be given to the needs of the three major faiths in programming for building or improving chapel facilities.

An Invitation to Your Lady

IN response to a suggestion from several chaplains' wives, the editors of this journal are happy to open its pages to the wives of military chaplains for an exchange of information among them.

News items, pictures (including good, clear snapshots), accounts of interesting projects or programs, articles, will be evaluated and used as space allows if sent to THE CHAPLAIN, 122 Maryland Ave., NE, Washington 2, D.C.

Suffering is no new experience for—

Protestantism in Hungary

By M. EUGENE OSTERHAVEN

Professor of Systematic Theology, Western Theological Seminary, Holland, Michigan



The Author

THE tragic developments in Hungary have involved a large and flourishing Protestant community there.

Protestants make up 28 per cent of the population; 20 per cent are Reformed, and 6 per cent Lutheran. They have been suffering with their compatriots in the recent attempt to throw off Soviet domination and gain freedom.

SAGA OF SUFFERING

Suffering is not a new experience for Hungarian Protestantism, however. Its history is a moving tale of glory and of woe. It is glorious because of the eagerness with which a large majority of the population at one time accepted the Reformation of the 16th century; because of the centers of learning which it founded and has maintained for centuries; because of its impact upon Magyar culture; and because of its loyalty

As an honorary professor on Hungary's oldest Protestant theological faculty—Sárospatak Theological Academy—the author is in weekly communication with churchmen there. Dr. Osterhaven is a member of the Editorial Advisory Council of THE CHAPLAIN.

to the faith through centuries of oppression and persecution. It is a tale of woe because of the almost incredible sufferings imposed upon its adherents by Turk and Romanist who expressed only contempt, in those centuries, for the Word of God and the reforming people who sought to live by it.

The historian d'Aubigne writes that "it was by a kind of thunder-clap that the Reformation began in Hungary." Its spread was so rapid that within a few years, by 1525, the five royal, free cities in upper Hungary had already embraced the faith *re-formed* according to God's Word. The following year, however, the first note was struck in a melancholy strain that threatened to develop into the

Reprinted, with additions by the author, from Christianity Today, which published the original article under the title "Pathos of Hungarian Protestantism." Copyright 1956 by Today's Publications, Inc., and used by permission.

funeral dirge of Hungarian Protestantism. For on the fateful 29th day of August, Suleiman the Magnificent, the Turkish Sultan who was to cause all Europe to tremble, killed the Hungarian king, the flower of the nobility, a long line of aristocrats, and annihilated the Hungarian army. The reverberations of the Battle of Mohacs were heard in every hamlet and peasant home in the country and served as an ominous warning of difficulties ahead. For more than a century and a half the Turks dominated most of the country, and the flower of Hungary's youth and manhood sought to stem the Moslem advance and save Europe.

A more severe persecution, however, was experienced at the hands of Jesuit and Hapsburg representing respectively ecclesiastical and secular imperialism, both of which were in the service of Rome. Whereas Turkish masters fought their battles for the glory of Allah, the other, more devastating, oppression was done in the name of Jesus and might well have destroyed the easternmost European rampart of Reformation Christianity had not the Prussian, English, and Dutch governments intervened in its behalf.

RAVAGES OF WAR

A reading of the history of the Magyar Reformed Church enables one to understand how it could survive during the past two dec-

ades of our era. Raped and looted by the vast armies of two powerful countries, Germany and Russia, during World War II, Hungary's condition became tragic. The lurid details can be read in such reliable reports as those of the Swiss Legation in Budapest which state, in part, that, when the Soviet armies occupied the country in the spring of 1945, rape was "so general—from the age of ten up to seventy years—that few women in Hungary escaped this fate."

Almost every home, every shop, was entered and looted several times with almost everything of value taken. In that agricultural country there was hardly a domestic animal, a wagon, or a piece of farm machinery to be found. Factories were stripped, but a \$300,000,000 reparations debt was demanded of the prostrate country—the debt, according to John F. Montgomery, U. S. Envoy Extraordinary and Plenipotentiary to Hungary, actually amounting to \$1,100,000,000 because the currency exchange rate was specified as that of 1938 and a 5 per cent a month penalty for delay in delivery was imposed. During the war two complete harvests had been lost, and the Central European drought of 1947 ruined most of that one.

The one bright spot in this picture was the witness of the church in Hungary. Throughout the struggle there had been faithful

preaching of the Word of God. The Reformed community heeded the advice of its presiding superintendent, who exhorted it, ringed about with apparently insuperable difficulties, to look "inward and upward." In May 1947 the Synod of the Reformed Church solemnly declared that, in view of the circumstances through which its members had passed, all who desired to retain church membership should reaffirm their faith with the following declaration:

I give thanks to God, my heavenly Father, for receiving me into his holy church, into the communion of the believers of Jesus Christ, through the sacrament of baptism. I remember also my profession and vow made at confirmation, through which I gained admittance into the communicant fellowship of the congregation. And now, in order to become a full-fledged member of the church and as a renewal of my confirmation vow, I declare before God and this congregation that I desire to be a loyal, obedient, and self-sacrificing member of the Reformed Church. For this reason I promise and pledge that I shall attend regularly the services of worship and the sacrament of the Lord's Supper; that I shall submit to ecclesiastical discipline; that I shall rear my children of the Reformed faith in that faith; and that I shall participate in the material support of my church and in her benevolences according to my ability. In all these resolves I pray for the effective help of God's Holy Spirit.

This unprecedented action of the Synod was a potent factor in the strengthening of Hungary's evangelical witness. Reporting on that witness, Dr. Stewart W. Herman, in an address to the Lutheran World Action conference, stated that Hungary was "experiencing the greatest religious revival to be found in all Europe." The effort to put the church back on its feet in the thick of the struggle, the speaker said, is "the hope of Europe."

PROTESTANT VALOR

The tragedy of that struggle has deepened in these last days, and Hungarian Protestantism lies in agony with the rest of the country. The complete story we do not yet know. But we do know that much of the leadership of the Small-Landholders Party, overthrown in the revolution of 1948, hated by the victorious Communists, and active in the most recent revolt, came from the Protestant Church.

In 1848, an even century before the Communist coup, there was another great war for independence with a finale similar to that which we have just witnessed. Led by a Protestant, Louis Kossuth, Hungary's greatest patriot, that effort to achieve freedom from foreign domination seemed assured of success until crushed by the might of Russia, which, then as now, feared the popular demands for freedom by suppressed peoples. Again it has been Russia,

the Communist rulers of which, by their own admission, have liquidated millions of their own countrymen to consolidate their power, which has steam-rolled the heroic, and pathetic, Hungarian quest for freedom.

In a moving address delivered a decade ago, Dr. Charles Vincze, leading Hungarian-American pastor now deceased, said:

The Magyars of the past stormy centuries, while defending their own way of life and that of the Western world against the onrushing hordes of Mohammed, used the Savior's name for a battle cry. "Jesus! Jesus! Jesus!" they shouted, while facing the onslaught and laying down their lives for a West that never really knew or appreciated them or even cared to do so. In spite of all the unfavorable experiences of the past, all the Magyars that are really Magyars turn once more toward the West and in the name of Jesus ask for the kind of life which they so self-sacrificingly helped to preserve for the West.

A few short months ago that request became a cry that was heard around the world. It came from a people in the throes of death. The last words heard from Hungary's free radio were: "People of the world, listen to our call! Help us—not with advice, not with words, but with action!"

Not having received the help for which they appealed to the West, Hungary's people have had to suffer alone. But they are not really alone, even though the free world has felt itself unable to assist those inside Hungary except "with words" of sympathy and encouragement. The Lord is with his people there and has given them rich showers of spiritual blessings. Revivals have been in progress in different parts of the country which seem to be a consequence of the nation's frustration in its bid for freedom and its appeal to God, its only hope, for help.

A leading figure in the church there, in describing the deep spiritual movement going on, has just written:

I am not an adherent of any kind of emotional revivalism. Nevertheless, we are very, very happy to see how many men and women and children now find their living fellowship with and in our Lord Jesus Christ. I am writing this because I would give you a share of the great joy we have in our family and our whole church. The renewal of the church must go on in any way and in all places. *Ecclesia reformanda quia reformata, renovanda quia renovata!* [The Church must be reformed because it is reformed; it must be renewed because it is renewed!"]

Many long for immortality who do not know what to do with a rainy Sunday afternoon.—Ralph Waldo Emerson.

*From the official historian of the
U.S. Navy Chaplain Corps—*

The Story of Four Chaplains

By CLIFFORD M. DRURY

*Professor of Church History,
San Francisco Theological Seminary*

HANGING upon the walls of the lounge in the Chaplains Memorial Building of the General Commission on Chaplains and Armed Forces Personnel, 122 Maryland Avenue, NE, Washington, D.C., are four portraits of former Navy chaplains. Three of these portraits were painted by Clayton E. Braun in 1944 from old paintings or photographs. They were part of a series of 15 portraits painted under the supervision of Chaplain William Edel when Braun was serving as a photographer's mate in the Navy. Several of this series, including these three in the Chaplains Memorial Building, were reproduced in Volume One of the author's *The History of the Chaplain Corps*,

United States Navy. These three portraits are of Chaplains Andrew Hunter, John Lenhart, and Joseph Stockbridge.

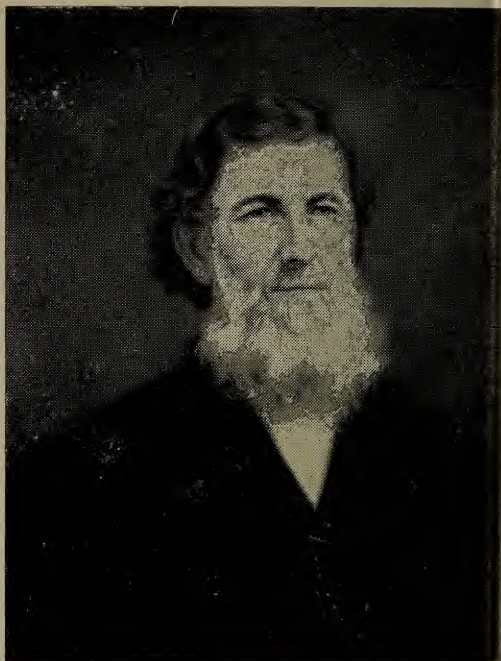
The fourth painting is that of a living retired Navy chaplain, George L. Bayard. It was made by Casimir Gregory Stapko from a photograph and then compared with life. Chaplain Bayard was first commissioned in 1902 and is now in his eighty-fifth year. Since a portrait from life would naturally picture him as an old man, the artist was asked to use a photograph to show him in the prime of life.

The four chaplains represent four of the major denominations which have from the beginning of our military chaplaincy supplied clergymen for this ministry. Hunter was a Presbyterian; Lenhart, a Methodist; Stockbridge, a Baptist; and Bayard, an Episcopalian.

Andrew Hunter (1752-1823) was commissioned as a Navy chaplain in 1811, when he was 59 years old. He applied for the position of Chaplain of the Navy Yard in Washington, D.C., left vacant by the death of Chaplain Robert Thompson. In the years before the establishment of the Naval Academy at Annapolis, Navy chaplains

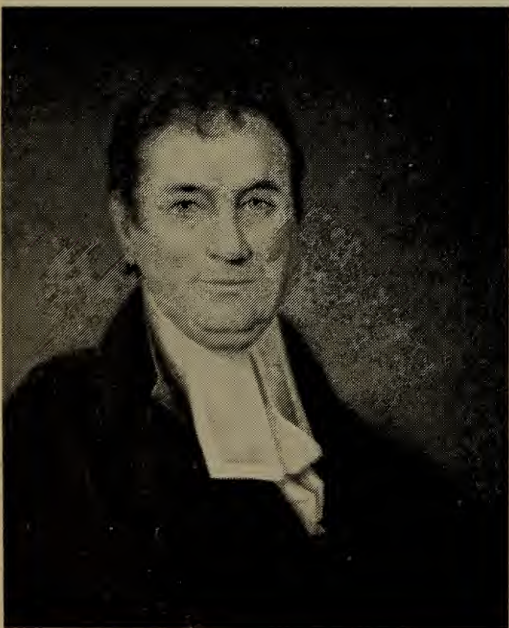
were given the responsibility of training the midshipmen. Chaplain Thompson had been the one-man faculty of such a school held at the Washington Navy Yard for nearly ten years prior to his death in 1810. Hunter received the appointment to be Thompson's successor and carried on the work until his death in 1823.

Chaplain John Lenhart (1805-62) was the first Navy chaplain to be killed in action. He was also the only Navy chaplain to pay the supreme price in the Civil War. Lenhart was serving aboard the wooden ship, the *USS Cumberland*, when she was rammed and sunk by the Confederate iron-



JOSEPH STOCKBRIDGE, 1841-73

One of the first two Navy chaplains to attain the rank of commodore



ANDREW HUNTER, 1811-23

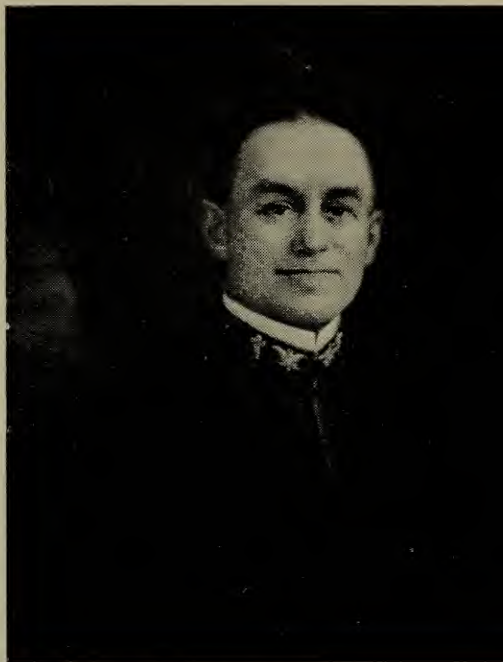
The one-man faculty of the "academy" for midshipmen, Washington Navy Yard

covered *Virginia* (formerly the *Merrimac*) at Hampton Roads on 8 March 1862 with a loss of 150 men. Chaplain Lenhart was caught below decks when the ship sank. During World War II, a small chapel in the larger Royce Chapel at the Naval Training Station at Sampson, N.Y., was called the Lenhart Oratory in memory of the first naval chaplain to lose his life in the service of his country.

One of the first two Navy chaplains ever to attain the rank of commodore was Joseph Stockbridge (1811-94). Stockbridge was first commissioned a Navy chaplain in 1841 and became one of

the outstanding chaplains of the Civil War. He had a sharp tongue and an equally pointed pen. Since he was never awed by rank, he frequently found himself involved in trouble when defending what he felt was the truth. Out of the Civil War days comes a story about Chaplain Stockbridge which is found in Admiral Robley D. Evans' *A Sailor's Log*. Evans relates how he was once confined to the hospital and how the chaplain frequently called. Evans wrote:

Several times the doctors gave me up, and though they never told me so, I knew when they thought I was going to die by the appearance of the chaplain, who never hesitated to tell

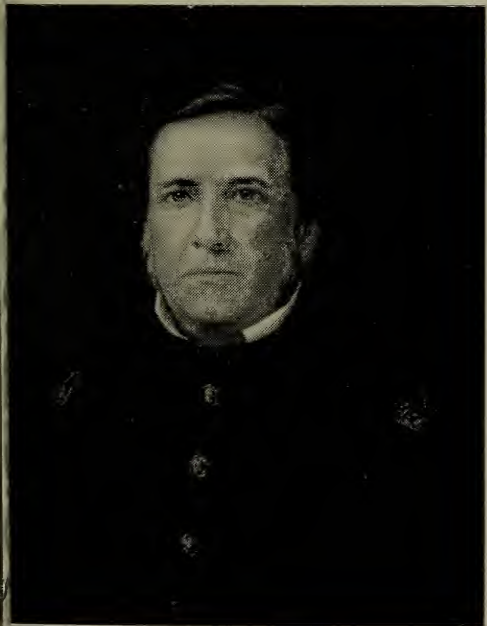


GEORGE L. BAYARD, 1902-
"Founding Father" of the General Commission on Chaplains

me I was dying and also just where I was going to bring up after I was dead.

The frank eschatological views of the old, frank chaplain evidently had a tonic effect upon the young naval officers, who always rallied after such interviews.

Both Chaplain Newell and Chaplain Stockbridge were given, in 1883, what was classified as the "relative" rank of commodore—after they had retired from active service, being the first and only Navy chaplains during the 19th century to rise above the relative rank of captain.



JOHN LENHART, 1847-62
First naval chaplain to be killed in action

No chaplain has been more indefatigable in his efforts to improve the status of the naval chaplaincy than has Chaplain George Livingston Bayard. After serving in the Army during the Spanish-American War, Chaplain Bayard accepted a commission as a chaplain in the Navy in 1902. He had three tours of duty in the Washington Navy Yard: 1907-8; 1909-14; and 1914-17. During the years when there was no Chief of Navy Chaplains, this billet was strategically important. His long residence in Washington gave Chaplain Bayard an opportunity to become personally acquainted with many high-ranking government officials. He was a personal friend of President Theodore Roosevelt. In season and out, Chaplain Bayard pleaded the cause of the Navy chaplain and did much to elevate the status of the Corps.

In 1913 Chaplain Bayard appeared before a meeting of the Federal Council of Churches and advocated an interdenominational committee for the selection and approval of candidates for the military chaplaincy. As a result, the Washington Committee on Army and Navy Chaplains was appointed, with Dr. H. K. Carroll as its first secretary. This was the beginning of the present General Commission on Chaplains and Armed Forces Personnel. Chaplain Bayard, therefore, more than

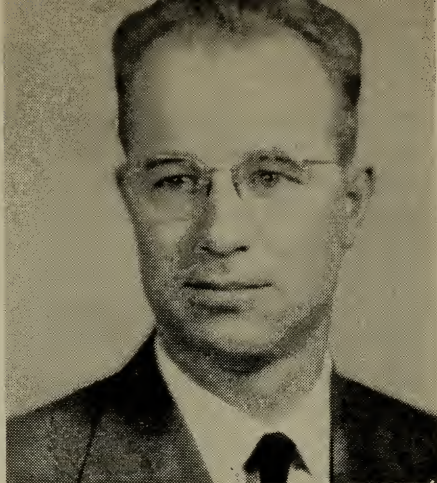
any other person, may be called its founding father. In view of these facts, it is most fitting that a portrait of Chaplain Bayard should be among those hanging on the walls of the lounge of the General Commission. He has ever been a true and faithful friend of the Commission, and he is still vitally interested in the work of the military chaplaincy.

The service experience of these four chaplains covers the major wars in which the United States was engaged down to and including World War I. Hunter served as an Army chaplain in the Revolutionary War and as a Navy chaplain in the War of 1812; Chaplain Stockbridge served in both the Mexican War and the Civil War; Chaplain Lenhart lost his life in the Civil War; and Chaplain Bayard had duty in the Spanish-American War and in World War I.

Portraits help to keep alive memories. Those concerned with the spiritual welfare of military personnel today are but carrying on the ministry of others who have gone before. The present high status of the military chaplaincy has come as the result of many years of consistent effort on the part of many churchmen of several denominations, and especially of such men as Chaplain G. L. Bayard. Such services must not be forgotten.

As an Air Force chaplain, Dick Potter was widely known for his development of "Operation Two-by-Two." Now a member of the General Commission on Chaplains, he is minister of the First Presbyterian Church, Staunton, Va., and acting president of Mary Baldwin College.

This article is drawn from a paper prepared when on two weeks' duty with the Air Force. Though cleared for publication, it does not speak officially for the Chief of Air Force Chaplains.



The Co-operative Ministry Overseas

CHAPLAINS, PASTORS, MISSIONARIES

By RICHARD R. POTTER

IF WE expect to minister effectively in our day to the men and women of the armed forces, we cannot now follow lines of self-containment as chaplains, pastors, and missionaries. Chaplains need to project their ministries beyond the overseas base and ally themselves with civilian comrades. Pastors must not forget their members in the service and, in addition to "maintaining the tie," must endeavor to establish new ties for their service members with chaplains and missionaries. Missionaries, no longer shrouded in heroic mystery, must come to terms with the presence in their areas of numberless American

servicemen and their chaplains.

The spiritual and moral life of a whole generation is at stake in the armed forces today. Even the destiny of nations may now be determined by the influences that condition the minds and morals of today's servicemen.

With relatively few exceptions, all teen-age young men living in the United States today will spend two or more years in the service, and about half of them will serve overseas. It takes no great imagination to see that this vast number of American youths, all in the sensitive and formative period of emerging maturity, does at one and the same time offer a tremen-

dous challenge and pose a terrific peril. The challenge is to lead them into noble and constructive service as leaders and workers in a Christian nation aspiring to achieve a Christian world. The peril is to lose them to moral debauchery and spiritual indolence and thereby suffer decadence in church and society.

At the same time that millions of young Americans are being channeled through military service, the world is undergoing changes in its war of ideologies. The tactics of this war are changing from a deployment of diplomats and armies to an intimate struggle of great populaces to understand one another. Moreover, to the citizen of another country, the "American way of life" becomes something more than propaganda and textbook history. It becomes the known behavior of the American "foreigner" in his streets and yesterday's news—over television, radio, and newspaper—of happenings in the U.S.A. Truly we have become one world in a "fish bowl." In such a closely related community the truth is dawning upon us that indeed every Christian is a missionary and every citizen an ambassador.

How shall a co-operative ministry overseas be carried out? It does not seem advisable to propose an over-all program or group of projects. What works in one area may not in another. Each area differs as to background, personalities, types

of mission, and in many other respects. This means that each chaplain, pastor, and missionary should size up the situation in his particular base, or church, or mission and determine how best to carry out such a ministry.

The following projects have proved successful in various areas and are briefly described for the sake of giving ideas and inspiration for similar work in other areas. They are illustrations of what can be done.

FAR EAST OFF-BASE PROJECTS

As early as 1953 the National Christian Council of Japan recognized that the moral problem arising from off-base activities of service personnel could best be met by Japanese Christians through their churches and homes in co-operation with foreign personnel. Early experiments in this area gave encouragement and resulted in an appeal to the churches of the U.S. to help in the development of this work by funds and personnel. In response to this appeal, the Presbyterian, U.S.A., Board of World Missions sent the Rev. and Mrs. Norman E. Koehler to Japan.

At about the same time a group conducted by Major General Charles I. Carpenter, Chief of Air Force Chaplains, and composed of leaders of American churches, visited air bases in Japan, Korea, and Okinawa with the aim of devising a more effective off-base

ministry. This resulted in the formation of the Co-operative Committee on Ministry to Service Personnel in the Far East. The purposes of this committee were: "(a) to seek to meet the immediate off-base needs of service personnel in the area, in co-operation with the Christian forces on the fields" and "(b) to present these problems and needs to the denominations through their appropriate units." The support and direction of the committee's work was accepted as a joint responsibility of the General Commission on Chaplains and Armed Forces Personnel, in Washington, and the Division of Foreign Missions of the National Council of Churches through its Far Eastern Joint Office. Under this framework, and in liaison with the Armed Forces Chaplains' Board and the Offices of the Chiefs of Chaplains, the work has gone forward.

This committee adopted a budget of \$35,000 in 1956 for projects in Sendai, Tokyo area, Fuji area, Sasebo, Kure, Tachikawa, and Fuchu. In addition, \$12,000 more was put in the budget for extension of the work into Okinawa, Hong Kong, Philippines, Formosa, Thailand, and Korea. Additional personnel from the U.S.A. are being sought to help in the development.

Here we are concerned about the chaplains' relationships to such co-operative projects. The

Rev. Mr. Koehler stated in one of his early communications: "It [the co-operative work] cannot be done by Americans alone, and it is much more difficult for Japanese to do it without Americans.

"It is a two-way bridge of Christian fellowship and activity, with one arm extending from the Japanese church, and the other from the military base."

One missionary, appraising the importance of the chaplain's co-operation in such projects as these, wrote as follows:

On the Monday after Easter of this year, a prominent article appeared in the large Kanagawa newspaper. The writer, evidently a non-Christian, after commending U.S. Army Chaplain Robert M. Homiston (Methodist) for his superior work as a chaplain to military personnel and their dependents, expressed himself in terms of highest praise for the chaplain's services to the Japanese people. This chaplain, the article states, gives himself without stint in efforts to build a bridge between Japan and America, and it cites the specific projects which the Yokohama Chapel Center under his leadership is carrying on. Very significantly, the article continues by saying that in these times when relations between Japan and America are inclined to become cool, it is to the chaplains that the Japanese can look for unselfish efforts in aiming at the welfare of Japan.

MEN OF THE CHAPEL

A Protestant project called "Men of the Chapel" has de-

veloped in Germany. A theater council has been formed, and under it are councils in each area command and at most bases and chapels in Germany. There is an official publication entitled *Follow Me* and a popular retreat center at Berchtesgaden. Monthly meetings are held, and there are in addition area conventions and an annual theater convention. Such originality and ingenuity as that behind this organization can go far in developing a co-operative ministry, particularly if an organization like "Men of the Chapel" will adopt objectives or projects related to understanding and supporting the native Christian forces immediately surrounding their chapels.

GUIDED TOURS

Chaplains of the USS *Coral Sea* have reported an interesting project providing opportunities during liberty time for the personnel of the big carrier to visit churches and missions throughout a recent Mediterranean cruise. Results indicate that 13 guided tours were made, including 48 foreign churches and missions of 11 ports in Spain, Portugal, Italy, Greece, Arabia, and Turkey. They reported that the men participated in 24 native church services with the aid of interpreters and joined in the singing of favorite hymns. Chaplain Oliver F. L. Wiese of the *Coral Sea* related that the sailors climbed historic Mars Hill at

Athens, where St. Paul preached, and that "New Testaments came out of jumper pockets while the men read, at the site where it was actually preached, one of the best-known sermons in religious literature." Certainly here is a simple, natural, and effective type of project in which practically all overseas chaplains could join.

NEWSLETTERS

Some denominations have made commendable contributions to co-operative ministry by circulation of interesting newsletters. When these letters tie together the work of the ministers in the chaplaincy and those in pastorates at home, a great impetus is given to co-operative endeavor. The best work of this sort coming to the attention of the writer is the monthly publication of the National Lutheran Council entitled *A Mighty Fortress*. It is published specifically for Lutheran men and women in the armed forces and is distributed free on request to congregations.

CHURCHES WITH MAPS

An effective method of focusing attention upon the local churches' opportunity and responsibility for keeping in touch with members in the service overseas has been found in a simple display device. A large plywood board can be hung in a prominent place with a world map pinpointing the location of members in the service. The names

and mailing addresses of these members can be kept up to date and displayed on the board in slots beneath the map.

With this as a focal point, the pastor and members of the church cannot only pray for the members in the service but write them encouraging letters and thereby stimulate their interest and desire to participate in religious activities led by the chaplains and missionaries. In the larger churches where one or more missionaries are sponsored directly by the church, this bulletin board can include the addresses and locations of the missionaries too, thereby giving closer association to the two groups. This will help stimulate the idea that every Christian is a missionary, every citizen an ambassador.

ADVANCE TRAINING

When Henry P. Van Dusen wrote the book *They Found the Church There*, he told the story of how thousands of World War II servicemen were surprised to discover the church in such unsuspected places as the South Sea Isles. The surprise of such discoveries is revelation of a failure on the church's part to inform her youth of what the church is doing overseas.

Here is a field worthy of exploration. The publishing of informative leaflets and the development of program material both by the local church for youth des-

tined to go into the service and by chaplains for those already in would go far to orient the young serviceman relative to Christian forces overseas. If he is informed, his interest will be aroused and he will be more likely to seek and find the co-operative ministry with missionaries when he arrives at an overseas base.

FOUR PRIZE PROJECTS

The United Fellowship of Protestants, through its magazine, *THE LINK*, recently sponsored a contest called "Community Service Projects Contest." The prize-winning projects, two in the bounds of the U.S. and two overseas, are good examples of the co-operative ministry. A brief description of each of these projects is quoted below from Joseph C. Dana, then director of the sponsoring organization:

1. *Tripoli in Libya*.—"First prize of \$50.00 went to the United Fellowship of Protestants at Wheelus Field, just outside of Tripoli in Libya. This group had sort of adopted the Christian medical mission down in the midst of the white-washed houses of the old city. They had given money for needed equipment, collected used clothing for the patients, gone down on their spare time and helped clean and repair the mission, and were avidly drinking Seven-up, so that the doctors might have the bottles for the dispensing of medicines. Their

sponsoring chaplain is Chaplain Russell P. Knoebel (Lutheran)."

2. *Fort Campbell, Kentucky.*—"Second prize of \$25.00 went to the Christian Fellowship of Fort Campbell, Kentucky. For the past year, this group has been sending out teams to conduct worship services in jails, old peoples' homes, and mental hospitals. They went back again and again, and took a real interest in the people, sending them baskets of food at Thanksgiving time, and writing them Christmas and birthday cards. The group's sponsoring chaplain is Chaplain Clifton E. Land (Southern Baptist)."

3. *Pepperell AFB, Newfoundland.*—"Third prize of \$15.00 was awarded to the United Fellowship of Protestants of Pepperell Air Force Base of Newfoundland. They submitted for the contest only one of their monthly projects in community relations. This was the Mother's Day party they gave for the old ladies in a Salvation Army home in St. Johns. With pictures, songs, and food, they gave these old people a wonderful three hours. Sponsoring chaplain of the group is Chaplain John C. Johnson (Methodist)."

4. *Hamilton AFB, California.*—"Fourth prize of \$10.00 went to the United Fellowship of Protestants at Hamilton Air Force Base in California. They also chose to submit one of many projects—a big youth rally they put on last October. In order to celebrate

the first anniversary of their founding, they invited the young people of 70 churches in the San Francisco area out to the base for this rally. They assembled a choir of 140 voices, composed of the group choir and the choirs of nine churches. Dr. Jesse Baird of the San Francisco Theological Seminary was the speaker." Over 500 people attended. Chaplain advisor to the group is Chaplain Simon H. Scott, Jr. (Presbyterian, U.S.A.)"

"OPERATION CHURCH BELL"

This project was developed by the chaplains of MATS at Westover AFB in 1953 and was aimed at getting all personnel to attend religious services somewhere. A program of promotion and visitation was carefully prepared and carried out along the lines of "Operation 2x2." The effect of such projects on surrounding civilian churches and pastors is most helpful to good public relations.

OTHER PROJECTS

Dozens of other projects could be recorded, such as work with Korean orphanages; but the aforementioned are offered as types, and as examples of some successfully done all across the earth. It is hoped they will serve not so much for copying as for stimulating ideas and inspiring action on the part of chaplains, pastors, and missionaries everywhere.

REVIEWS

Preaching and the New Reformation by TRUMAN B. DOUGLASS. Harper 1956. 142 pp. \$2.50.

These Lyman Beecher Lectures are a sympathetic appraisal of the implications of the Ecumenic Movement for the man in the pulpit who is trying to preach the word of God.

Dr. Douglass' familiarity with the staff statements and literature of the World Council of Churches is terrifically impressive. In spite of what he is proud to call his "amateur" standing, it is obvious that he knows much more about the Ecumenic Movement than many of the professionals.

The chapter that particularly appealed to me as one on the receiving end of sermons is called "The Communicable Word." It should be read by every minister who realizes how difficult it is to preach the gospel in the kind of world in which we are now living.

It is an excellent book, but I wish that Dr. Douglass had been more critical of the institutions and policies of the World Council. He is far too kind. As a member of the Central Committee, I would welcome a searching critique of what we are trying to do by a man who is so well informed and who understands so well the genius and spirit of the movement.

My only real regret is that the education of the laity for their ministry in the world is not more central to

the author's concept of preaching the Word. That, to my mind, is the primary task of the minister. The New Reformation will come only as ministers succeed in this task. Yet I meet few ministers who are even aware that their hearers (the laity) have a ministry in the world.

Perhaps it is too soon to speak of a "New Reformation." That savors a little too much of premature canonization! But if we do our part in the Ecumenic Movement, we can have good hope that in God's time the New Reformation will come.

—FRANCIS P. MILLER, *Charlottesville, Va.*

The Rape of the Mind by Joost A. M. MEERLOO, M.D., World 1956. 320 pp. \$5.00.

Many people have questioned the justice of some of the sentences meted out to brain-washed soldiers after their return to the land they betrayed while prisoners of the Communists. Many have also questioned the propriety and value of "loyalty oaths" and other similar reactions to the hysteria of fear and uncertainty that can sweep a people into the deep-freeze of freedom-paralyzing conformity.

This psychiatrist, who spent two and a half years under Nazi dominance in Holland, escaped from a Nazi prison to England, where he became chief of the Psychological Department of the Netherlands Forces. Later, in America, he became

an expert witness in brain-washing trials and a consultant in many cases involving prisoners who had been brain-washed.

Dr. Meerloo warns us that "tolerance of criticism and heresy is one of the conditions of freedom"; that "the seeds of treason lie in each of us"; that "courts need to find new rules to judge those who have been brain-washed"; and that, through pressure on the weak points in men's make-up, totalitarian methods can turn anyone into a "traitor." These and many more cautions flow from his facile pen as he presents a systematic analysis of the methods of brain-washing and mental torture and coercion, showing how totalitarian strategy, with its mental terror, verbocracy, and mass psychology, succeeds in the "rape of the mind."

Section Four of the book—"In Search of Defenses"—with its chapters on "Training Against Mental Torture," "Education for Discipline or Higher Morale," "From Old to New Courage" (who resists longer and why?), and "Freedom—Our Mental Backbone" (dealing with the paradox of freedom), is a sobering coming to grips with our most likely defense "just in case."

If any chaplains have doubts about the need for Character Guidance and the potential in this often "flubbed" opportunity entrusted to us, this book should pull us up short!

An excellent bibliography and complete index are valued additions to the book, which is Dr. Meerloo's 14th volume. Among his books are *Total War and the Human Mind*, *Patterns of Panic*, and *The Two Faces of Man*. In 1943 he was decorated with the D.S.C. He has served

as an adviser to SHAEF and UNRRA.

This book is not only a scholarly study of menticide but also a good refresher course in political ethics and in what makes people act the way they do. Whether one agrees or disagrees with all or part of the ex-colonel's findings, none could read this book without profit. For anyone who gives Character Guidance Lectures, this book should be a must.

—HERMAN J. KREGEL, *Chaplain (Lt. Col.), USA*

Preaching on the Books of the New Testament by DWIGHT E. STEVENSON. Harper 1956. 268 pp. \$3.95.

Here is a new emphasis in biblical preaching—sermons on the *whole* of a book. In this work the author, who is head of the department of homiletics at the College of the Bible in Lexington, Ky., confines his treatment to the books of the New Testament. Though this volume is primarily a practical manual for the study of, and sermonizing on, the books of the New Testament, it makes good reading also.

In his first, introductory chapter entitled "Redigging the Wells of Biblical Preaching" the author makes a plea for the return to biblical, expository preaching. He writes: "The wells of biblical preaching have filled up with rubble during years of neglect. We must redig them, that the living water of the Scriptures may flow again into our contemporary spiritual desert" (p. 6).

But how shall we "redig the wells"? In his second chapter he sets forth some guiding principles for developing book sermons. In such sermons, he writes, "the idea of the sermon and

its divisions are drawn from the book itself and in such proportion as to present only what the book says rather than some happy thoughts which it may arouse in us" (pp. 11-12).

"Expository preaching," he further states, "is carefully organized. Every expository sermon is an organic whole with a few simple, discernible members. Not a miscellany of commentaries upon a passage nor a series of exhortations suggested by it, an expository sermon is the message of this passage itself so arranged as to be grasped in its entirety. . . . In a book sermon the book must be known and conveyed as an organic whole.

"Moreover, in a true exposition, the sermon must lie down at full length upon the passage. The proportion of parts in the sermon must be a faithful mirror of the proportions within the scripture under study. There must be no distortion through the overemphasis or omission of main ideas." (Pp. 12-13.)

Inasmuch as the modern mind wants to see an immediate contemporary relevance in an ancient truth, the author continues, "exposition and application must be intertwined at every point throughout a biblical sermon, from introduction to conclusion" (p. 15).

In summarizing his basic principles in the development of a book sermon, the author states (pp. 17-18):

A book sermon, no less than any sermon, must preserve a creative tension between divine truth and present human need.

In idea, outline and emphasis, such a sermon must be faithful to the book which it aims to set forth.

It must be selective in content so as to bear the stamp of simplicity.

It must be fresh.

It must weld ancient truth and modern application into a radical unity.

The minister who understands this type of preaching will be wise to begin with one of the easier books and work his way up the scale of difficulty by degrees.

With three exceptions (an introductory chapter to the treatment of the Gospels, a single chapter dealing with the pastoral epistles, and a concluding chapter given to a sample sermon on Ephesians), each of the succeeding chapters is focused upon a single New Testament book, with the books arranged in their accustomed order. Each chapter falls into two main divisions: "I. Working Your Way into the Book" and "II. Preparing Your Book Sermon." In the first division he treats briefly but comprehensively such introductory matters as authorship, date, conceptual and historical setting, purpose, and main features. He further gives an outline of the book, its points of interest, and its key passages. In the second division of each chapter he presents the cardinal idea to be developed and then shows how one may shape a preaching outline, using different approaches arising from different perspectives. Each chapter concludes with suggestions for the sermon's title.

The author appears as one who has had the New Testament speak to him in a vital, personal way. Because of his inductive approach, he has allowed the biblical thought patterns to set the mold for his own. Yet he stands with one foot in the contemporary scene, so that he presents God's ancient word in a way that is fresh and contemporary. He tackles the glaring critical problems but is not deterred by them. Though he

may concede to the scuttling of traditional views at some points, he holds tenaciously to the fact that God has spoken and that the Bible is his word.

One may beg to differ with some of his conclusions about introductory matters (such as his view of the conceptual context in which the prologue of John's Gospel is set); but such points of possible disagreement do not detract from the excellence and importance of his work.

Some may feel that an expository sermon based upon a single passage within a book is a task that is Herculean enough and would quake at the idea of a single sermon on a whole book. But the author demonstrates convincingly that such is possible.

—CURTIS P. HARPER, JR., *Minister, Ches-
terbrook Presbyterian Church, Falls
Church, Va.*

Counseling and Theology by WIL-
LIAM E. HULME. Muhlenberg 1956.
250 pp. \$3.75.

Sometimes a minister, unable to bear the suffering of a counselee, gives a premature reassurance.

The religious leader advises, "Don't worry. Occasionally, this type of thing happens to us all."

The result, William E. Hulme observes, is that confession of guilt is blocked. Instead, he adds, the pastor should have listened until the troubled one got the relief that comes largely through talking about the deeply-seated anguish.

The author has written a valuable book on how a spiritual leader's theology and personal faith in God and also respect for personality are related integrally to counseling.

Hulme's method is to set forth the clinical and psychological principles of counseling and then show the theological resources that underlie them. He analyzes the need for a listener, confession, understanding, and growth; the concept of man, the universal priesthood, and freedom; and the means of acceptance, growth, and grace.

The result of this approach is that pastoral counseling is prevented from becoming an isolated area of the ministry.

"It can substitute for no other activity of the ministry," Hulme contends, "and its success is dependent upon the entire program of the ministry. The beliefs of the layman show a correlation to what he hears from the pulpit.

"The theology that unites pastoral counseling with the total ministry is united with it also in its purpose. Working together they can be an effective combination for the relief of human problems."

Hulme stresses client-centered or nondirective counseling.

"Rather than feeling constrained to solve his counselee's problems," he asserts, "the counselor should help him to solve his own problems."

The author believes this method can be used to indoctrinate counselees with sound religious beliefs.

However, Hulme warns against premature indoctrination, before a patient has got rid of his tension and emotional involvement with a particular problem.

A legalistic insistence on discussing articles of faith at the beginning of counseling may have two unfortunate consequences, he declares: (1) the problem is not solved, and (2) the

troubled one may develop an antagonistic reaction to religion.

But, Hulme contends, a dogmatic attitude, which is "an unwillingness or inability to understand human nature, . . . is no more a part of our theological heritage than it is of any other mental discipline."

As soon as a counselor helps his counselee to be reconciled to and at peace with God, Hulme adds, then the minister will have prepared the patient for a more devout life.

Hulme interprets the pastor's role to be that of leading the counselee to "the Higher Counselor . . . (to) present every counselee mature in Christ Jesus—that he may live not unto himself but unto Christ.

"The goal of the believer is to become increasingly conscious of the presence of God so that he may commune with Him and know His mind and His purposes."

Hulme explains that the need for counseling arises because of the problem of evil: Man, created in the image of God, sins. The counselee needs to repent and may admit this or may so repress the feeling that it becomes buried in his subconscious and is likely to explode in far greater proportions later.

Individuals need release through expression of destructive emotions of resentment, guilt, and hostility.

"God may be willing to forgive," Hulme surmises, "but man may be unable to allow Him. By means of the spoken Word, the counselor is to create the frame of mind within the counselee that will enable him to receive divine grace."

The counselor, rather than stifle confession, needs to listen to the troubled, who feels alone but is glad

to have a friend share in his life at this isolated time. The pastor must have faith in man, God, and the counseling process if he is to listen responsively, Hulme asserts.

The relation of counselor to counselee is one of love, and the church fellowship should be an extension of this love. Both pastor and congregation should provide warm emotional support.

Although man misused his freedom and rebelled against God, he has the same freedom to confess and reorient his life.

The counseling relationship, Hulme adds, should be one that gives man the resources for solving not only the present problems but also future ones. Since people operate their lives in ways that continually create new feelings of guilt, the Sacrament is a valuable part of the process of removing guilt. The Lord's Supper ties counseling to worship, Hulme concludes.

—JAMES W. CARTY, JR., *Religious News Editor*, The Nashville Tennessean

Guests of God: Meditations for the Lord's Supper, by JOHN FREDERICK JANSEN. Westminster 1956. 109 pp. \$2.00.

The preacher who is looking for helpful material for Communion meditations (and what preacher is not?) will find this book of much assistance and well worth the price. The author, a former pastor in a Presbyterian Church, U.S.A., and now professor of religion in Hanover College, Indiana, approaches the sacrament from the traditional Reformed point of view, yet he enables us to appreciate what is meant by

the Real Presence in the Supper. Texts for the 21 brief meditations are chosen from both the Old Testament and the New. Although these texts are sometimes spiritualized, the ideas are fresh and the illustrations beneficial.

—BEN LACY ROSE, *Professor of Homiletics, Union Theological Seminary, Richmond, Va.*

The Interpreter's Bible, Vol. VI, ed. GEORGE A. BUTTRICK. Abingdon 1956. 1144 pp. \$8.75.

It is hard to review a volume such as this—first, because of its size and, second, because of the diversity of its contents. Covering the English Old Testament from Lamentations to Malachi is certainly a major task.

The commentary on Daniel is especially good, taking the Maccabean date as settled and interpreting the book as a great apocalypse. Excellent introductory notes are matched by equally splendid homiletical material.

Herbert May's stimulating textual commentary on Ezekiel is not at all matched by the homiletical treatment of E. L. Allen, which is astonishingly weak, given the rich material from which he had to draw. Dr. May breaks no new ground, but he successfully assembles the results of much investigation from many sources. I cannot agree with him, however, that Ezekiel had a dual residence in Palestine and Babylonia. Nor can I concur in his decision that 40 per cent of the textual material is not from Ezekiel.

The minor prophets have always been a great source of preaching and study. Material presented here—especially on Amos, Hosea, and Jonah

—is most welcome. The homiletical commentary on Hosea is outstanding, treating with amazing sensitivity the great theme of God's love. Amos' great themes are set against the clear description of the world in which they were enunciated. Jonah is understood as a parable wherein the universality of God's love is beautifully and forcefully promulgated. The literary problems of Habakkuk and Zechariah are adequately treated. In every case the historical background is treated with accuracy and real skill. The Deutero-Zechariah position is accepted, as I believe it should be. The treatment of Micah follows commonly accepted lines.

This is certainly one of the outstanding volumes of "The Interpreter's Bible," which should prove to be an increasingly useful tool on the pastor's bookshelf.

—CARL G. HOWIE, *Calvary Presbyterian Church, San Francisco, Calif.*

NOTES

by Elizabeth P. Lam

The Church Under the Cross by J. B. PHILLIPS. Macmillan 1956. 111 pp. \$2.50.

This latest book by J. B. Phillips portrays with vividness and freshness the kind of difficulties and problems confronted today by missionaries and newly won members in the "Younger Churches." Though drawing primarily upon the record and experiences of missionaries of the Anglican Church Missionary Society, what he has to say illuminates the whole Protestant mission enterprise.

From his vignettes of these obscure Christians we can see not only the redemptive power of the gospel, of which mission literature has always been full, but the tough psychological and sociological issues confronting Christians in pagan lands as they seek to put the principles of Christ into daily human relationships. Mr. Phillips makes clear that the political, economic, and social ferment in the "under-developed" areas has created quite a different climate from that of the nineteenth century when the modern missionary enterprise began. As a consequence, missionaries face complex social and political problems demanding intellectual astuteness and moral courage.

Mr. Phillips succeeds in giving the reader an appreciation of the quality of life of those who serve "under the Cross" in these no-longer-distant lands and at the same time makes clear that in every Christian life there is a specific, inescapable cross.

The Mind of the Maker by DOROTHY L. SAYERS (Living Age Book No. 2). Meridian Books 1941, 1956. 220 pp. \$1.25.

The Mind of the Maker by Dorothy L. Sayers, distinguished British novelist, playwright, and theologian, in the paper-bound "Living Age Books" makes available to a wider reading public an original examination of the meaning of the Trinity. She takes as her point of departure the validity of the analogical argument for God, then proceeds to explain the relationship of the three Persons within the Godhead from the experience of the creative artist. She discloses with arresting clarity the inner experience of the writer

creating a novel, and in more general terms the process of human creativity: first the imaginative Idea (analogous to God the Father); then Energy, or the process of translating the Idea into the medium of the creative artist (analogous to the Son); and finally the Power of the created work "to bring all those who experience it into its own unity" (the Holy Spirit). She reasons that the essence of God is creativity and that God in three Persons corresponds to the three stages or aspects of creativity.

The book offers a refreshing contrast to the emphasis in traditional theology on the sinfulness of man and to the stress in the social sciences on problems of human relationships. Mrs. Sayers instead gives primary importance to man's capacity for creative insight, to the discipline required to translate such insight into action, and to the resultant power of the creative act to transform human life.

Few theological books of our day have the originality, literary quality, and contemporary relevance of *The Mind of the Maker*.

East Is East: Hinduism, Buddhism, Christianity—A Comparison by PETER FINGESTEN. Muhlenberg 1956. 181 pp. \$3.00.

The author attempts in this book to correct what he considers popular misconceptions regarding Indian religions and to show the superiority of Christianity and Western culture to Hinduism and the Oriental approach to life. The book is a polemic against Hinduism and Buddhism and an apologetic for Christianity. Even though the readers may share the author's view that Hinduism has con-

tributed to the social stagnation of the East and represents a negative attitude toward life in contrast to the dynamic quality of Christianity and Western culture, his method of establishing his position is not scholarly and does not do justice to either religious tradition. His treatment of both Christianity and Hinduism is superficial and violates the canons of historical criticism.

The Middle East, Its Religion and Culture by EDWARD J. JURJI. Westminster 1956. 159 pp. \$3.00.

Recent events, catapulting the Near East to the forefront of attention, make Professor Jurji's book singularly timely. His point of departure is the low ebb of American influence in the Near East due to our vacillating diplomacy, our alienation of the Arab world by our support of militant Zionism, and our failure to appreciate and understand the cultural and religious values of Islam. His book is a plea for the recognition of the values common to both Islam and Christianity in the light of which he believes Moslems and Christians can collaborate to establish a just and stable peace in this part of the world.

A discussion of the major indigenous Christian churches in this area is particularly illuminating and informative. The existence of pockets of Christians—the lineal and spiritual descendants of fourth-century Christians in the modern cities of Baghdad, Tehran, Cairo, Trivandrum (Malabar, India)—usually comes as a surprise to the American traveler in these areas. The visitor, without previous study, however, is

unable to assess their potential influence or to know their relationship to the mainstreams of Christian tradition. Dr. Jurji does a real service in describing the diversity of these little-known Christian groups and their relation to each other and to Western Christianity. He also tells the story of the vitalizing impact of Protestant missions—chiefly through their colleges, schools, and printing presses—upon both Moslems and indigenous Christians.

Because in the mind of the reader the current political situation is undoubtedly uppermost, a fuller explanation of the historic relation of Jews and Moslems in this area would have strengthened the author's argument that Zionism violates the best in traditions of the Jew as well as of the Christian and the Moslem.

The book is informative and enlightening even though one may differ with the conclusion—namely, that interfaith co-operation among the three religious groups of this area is both possible and capable of solving the political conflict.

An Interpretation of Christian Ethics by REINHOLD NIEBUHR (Living Age Book No. 1). Meridian Books 1935, 1956. 224 pp. \$1.25.

Originally published in 1935, this book represented at that time Reinhold Niebuhr's fullest exposition of the ethics of Jesus and what in his opinion was the central issue of Christian social action. Niebuhr in his preface to the new edition states that the social and political context in which Christians must act has, of course, changed but the issue—namely, how to "derive a social ethic from

the absolute ethic of the Gospels"—is still of central and primary importance.

Niebuhr maintains in this volume that Jesus' ethics of love which places upon the individual absolute demands to transcend self-interest is inapplicable to social collectivities competing for power and control. In contrast to Christian orthodoxy, which had no concern for the realities of social injustice, and to liberal Christianity, which unrealistically anticipated that love could become dominant in intergroup relations, Niebuhr asserts with characteristic realism that justice in love is the criterion of judgment of political and social institutions.

Even though his references to Marxism and liberal Christianity are "dated," his searching questions and deep concern make clear that the challenge to achieve justice in human relations is perennial and demands both responsible realism and Christian devotion.

The Rule and Exercises of Holy Living by JEREMY TAYLOR (ed. with Intro. by THOMAS S. KEPLER). World 1956. xxiv + 293 pp. \$1.50.

The Private Devotions of Lancelot Andrewes (ed. with Intro. by THOMAS S. KEPLER). World 1956. xxxii + 208 pp. \$1.50.

Thomas S. Kepler has added two more classics to the already impressive list of devotional books which he has edited. These introduce to the American public the little-known writings of two great 17th-century Anglican divines.

The Rule and Exercises of Holy Living by Jeremy Taylor was written in 1649, the year that Charles I died.

Taylor was then 36 years old and had already played a prominent part in the political and religious turmoil of the reign of Charles I. He had been chaplain to the king and to Archbishop Laud, rector of a country church, thrice imprisoned, and director of a school. His sermons, therefore, were written from no ivory tower. They cover the gamut of Christian experience—e.g., rules for the practice of the presence of God, temperance, chastity, humility, fasting, almsgiving, prayer. Written with eloquence and at the same time with engaging profundity, they have relevance and interest for our day.

Lancelot Andrewes' *Devotions*, in contrast, were written, not for the public, but for his own personal use. Translated from the Greek and Latin in which they were written, they were first published in 1675, thirty years after his death. The edition brought out by Kepler is based on Cardinal John Henry Newman's English translation made in 1845.

Lancelot Andrewes was one of the translators of the King James Bible, a gifted linguist, a great preacher and bishop, and a personal friend of King James I and of Francis Bacon.

The prayers are arranged for each day of the week and include for each devotional period prayers of confession, grace, intercession and praise. In addition, there are collections of prayers around other topics. The recurring themes are penitence, praise, and intercession for "all sorts and conditions of men." They lead one out of self into wider consciousness of the greatness and goodness of God.

Coming from an age that, like our own, was one of turmoil and insecurity, the spirit of religious confi-

dence which both these volumes breathe invites study and contemplation. Both will be rich additions to one's devotional library.

Meeting Life on Higher Levels by HUNTER BECKELHYMER. Abingdon 1956. 96 pp. \$1.75.

Mr. Beckelhymer, pastor of the Christian Church in Hiram, Ohio, has expanded a series of articles originally published in *Front Rank*, the national adult journal of the Disciples of Christ, into this helpful little book. Its six chapters outline simply and clearly certain psychological principles of Christian living: the necessity to accept oneself, one's limitations, and one's possibilities; the need to delimit one's aims and activities in order to give them singleness and focus; the Christian imperative to forgive and forget that which lies behind; and response to God's call to a life of freedom and love.

The book will be rewarding reading to laymen as well as to ministers and teachers, who will find the illustrations drawn from contemporary life and literature quite useful. Although Mr. Beckelhymer makes no claim to originality, his message helps to objectify the questions and difficulties encountered by those to whom life has brought its inevitable perplexities, tensions, and disappointments and to point the way to renewed vitality in the Christian life.

Books Received

The Circle of Faith by MARCUS BACH. Hawthorn Books 1956. 189 pp. \$3.95. (Interviews with Therese Neumann, Shogi Effendi, Helen Keller, Pope Pius XII, Albert Schweitzer, to find what followers of Christ who are so different have in common.)

The Crown Tree by LeGETTE BLYTHE. John Knox 1957. 329 pp. \$3.50. (A novel of the birth of the Christian church by the author of *Bold Galilean* and *A Tear for Judas*.)

Encyclopedia of Morals, ed. VERGILIUS FERM. Philosophical 1956. 682 pp. \$10.00 (Fifty scholars have collaborated in this major reference book.)

The International Lesson Annual, ed. CHARLES M. LAYMON. Abingdon 1956. 448 pp. \$2.95. (A lot for your money and a godsend for teachers in the chapel Sunday school.)

Luther on Vocation by GUSTAF WINGREN. Muhlenberg 1957. 256 pp. \$3.50.

Luther's Works, Vol. XXI, ed. JAROSLAV PELIKAN. 383 pp. \$4.50. (The Sermon on the Mount and the Magnificat.)

Seeking to Be Christian in Race Relations by BENJAMIN E. MAYS. Friendship 1957. 84 pp. Cloth, \$1.50; paper, \$1.00.

Should Christians Drink? by EVERETT TILSON. Abingdon 1957. 128 pp. Cloth, \$2.00; paper, \$1.00.

Ten Against the Storm by MARIANNA N. and NORMAN Y. PRICHARD. Friendship 1957. 164 pp. Cloth, \$2.50; paper, \$1.25. (Little biographies of ten outstanding Japanese Christians.)

Addresses of publishers whose books are reviewed above

ABINGDON PRESS, 810 Broadway, Nashville 2, Tenn.

HARPER & BROS., 49 E. 33rd St., New York 16, N. Y.

THE MACMILLAN Co., 60 Fifth Ave., New York 11, N. Y.

MERIDIAN BOOKS, INC., 17 Union Square, New York 3, N. Y.

MUHLENBERG PRESS, 1228 Spruce St., Philadelphia 7, Pa.

THE WESTMINSTER PRESS, Witherspoon Bldg., Philadelphia 7, Pa.

THE WORLD PUBLISHING Co., 2231 W. 110th St., Cleveland 2, Ohio

NEWS ROUNDUP

CHAPLAINS

Hungarian refugees coming to the U.S. aboard the USNS *General W. C. Haan*, in "Operation Safe Haven," were cared for by Navy Chaplain **J. T. Shipman**, a Methodist from Fort Worth, Tex.

Former Chief of Navy Chaplains **Stanton W. Salisbury** and Mrs. Salisbury recently moved to La Jolla, Calif., from Washington, D. C.

The annual Four Chaplains Award was presented to the following chaplains: **Harris W. Howe**, 11th Naval

District; **Kalman Levitan**, Headquarters of the Atlantic Division, MATS; and First Army Chaplain **Charles P. Malumphy**. The chaplains were chosen by B'nai B'rith as representing the spirit shown by the four chaplains who died on the SS *Dorchester*, Feb. 3, 1943.

For the first time in history an international award was given to **Capt. J. H. Silleviss Smitt**, Chief of Protestant Chaplains of the Royal Netherlands Navy. Chaplain Smitt was recognized for his contribution to the success of the 1956 NATO Chaplains Conference, which was held in the Hague.



Official U.S. Army Photo

Near Darmstadt, Germany, **Maj. John W. Hardy, Jr.**, Protestant chaplain for the 32nd Signal Battalion Corps, holds services from an H-19 Helicopter in the field.



Official U.S. Navy Photo

In February, Captain J. Floyd Dreith assumed the duties of Atlantic Fleet Chaplain. He reported to Norfolk after completing his tour of duty with the Chief of Navy Chaplains as assistant for planning.

Carroll R. Chambliss, the first Navy chaplain from the African Methodist Episcopal Church, has reported to the U. S. Naval Training Station, Great Lakes, Ill., for duty.

Two Navy ships recently acquired permanent chapels. They are the USS *Vulcan*, a Service Force repair ship whose chaplain is John M. Danielsen, and the USS *Kearsarge*, served by Protestant Chaplain Robert F. McComas and Catholic Chaplain V. J. Mahoney.

The Republic of Korea Award of Military Merit was given to Chaplain Robert M. Moore of the U. S. Air Force recently for his help in training Korean Air Force chaplains.

Navy Chaplain John C. Condit heads a group of men who are building the world's southernmost shrine for their comrade who was killed in an accident in Antarctica. The memorial to Richard T. B. Williams

is a massive rock cairn on a cliff housing a statue of "Our Lady of the Snows."

A former Shinto shrine near Korea's capital city is providing American servicemen a center of worship, conference, and recreation. Each week the Eighth Army Chaplain Leadership School is host to about 100 men. Chaplain Clifford E. Hargrave is director of the center.

Wing Chaplain Merlin W. McGladrey, of Parks Air Force Base, led a seminar at the 1957 Pastoral Conference of the Pacific School of Religion, Berkeley, Calif.

Chaplain William J. Moran has been transferred to the Far East Command to succeed Chaplain J. A. Dunn as senior chaplain.

PERSONALITIES

Millar Burrows, professor of biblical theology at Yale University, and Pietro Boccaccio, S.J., of the Pontifical Biblical Institute in Rome, have been named joint editors of a project to index the Dead Sea scrolls. They will be aided by International Business Machines' "705," a giant electronic computer.

Vice-President Richard M. Nixon and Governor Cecil H. Underwood of West Virginia will receive honorary doctor of law degrees in June from Bethany College, Bethany, W. Va.

J. H. S. Burleigh was recently inducted as principal of New College, Edinburgh, Scotland, succeeding John Baillie, who is lecturing this year at Union Seminary, N.Y. Dr. Burleigh has been professor of ecclesiastical history at the College for 25 years.

J. Robert Nelson, secretary of the World Council of Churches' Commission on Faith and Order, in Geneva, goes to Nashville, Tenn., in September as dean of the School of Religion at Vanderbilt University.

When the first class (178 students) graduated last month from Japan International Christian University, the baccalaureate address was made by **Georgia Harkness**, professor of applied theology at Pacific School of Religion.

William E. Hordern will become associate professor of systematic theology at Garrett Biblical Institute in September. He has taught at Crozer Theological Seminary, Swarthmore College, and Union Seminary, N.Y.

Chalmers Coe, minister of Mount Vernon Congregational Church, Boston, has been named associate professor of practics at Hartford Seminary.

James Everett Frame, who from 1897 until his retirement in 1938 was a beloved member of the faculty of Union Seminary, N.Y., died recently at the age of 88.

Ralph Marcus, University of Chicago professor, Old Testament scholar, and authority on the Dead Sea scrolls, died recently at the age of 56.

Joseph M. M. Gray, Methodist minister, author, and former chancellor of American University, Washington, D.C., died recently at the age of 79.

A 23-year-old soldier-interpreter, now stationed in Germany, speaks 11 languages. He is Specialist Third Class **Joachim H. Rau**, of Baytown, Tex. His father speaks 13 languages, and his mother and a sister speak seven each. Rau's ambition, after



Official U.S. Navy Photo

OPERATION LITTLE BIT

CDR Frederick W. Brink, senior chaplain of the USS *Randolph* (CVA-15) and Lcdr Eugene J. Carroll, of Air Squadron VA-176, count the returns from "Operation Little Bit," in which the "little bits" of foreign currency remaining in the possession of the men of the *Randolph* were collected before the ship's return from the Mediterranean to the U.S. and sent back to orphanages in the ports visited. The total amounted to almost \$300 in U.S. money.

military service, is to work with the U.S. State Department overseas.

ANNOUNCEMENTS

Abingdon Press is offering a prize of \$12,500 "for the book which will make the greatest contribution to Christian living among all people—\$10,000 outright and \$2,500 advance against royalties." To enter: file a certificate of intention by Sept. 1, 1957. Deadline for submitting complete manuscripts: March 1, 1958. Write: The Award Editor, Abingdon Press, Nashville 2, Tenn.

Kirchentag—the great annual rally of Protestants in Germany—was scheduled to be held this summer in Erfurt, East Germany. However, opposition from the Communist regime has caused this plan to be abandoned.

The Third Assembly of the **Lutheran World Federation** will be held in Minneapolis, Aug. 15-25, 1957.

Prior to attending (Sept. 3-10) the first North American "Study Conference on Faith and Order," the 90 members of the Central Committee of the World Council of Churches will meet at Yale Divinity School, July 30-Aug. 7, 1957.

Hospitable Belgium is planning for its "1958 Brussels Universal and International Exhibition," the first event of its kind since World War II.

Preparations include promotion of the study of foreign languages: "Learn a foreign language for the 1958 Exhibition."

EDUCATION

Early this year the YMCA launched its "program for preinduction education" through the 1800 YMCA's in the U.S. Its leaders hope that the training program will also become part of Hi-Y and other teen-age organizations. The program is the result of studies indicating that "GI morals represent a real problem in American life."

All NATO states except Austria, Greece, and Turkey have signed a European Convention on the **equivalence of periods of university studies**. The High Contracting Parties agree



From Chaplain John E. Gannon, U.S. Army Hospital, Fort George G. Meade, Md., comes this picture of the pageant presented this past Christmas by the Hospital Chapel Junior Choir under the direction of the choir director Ida Rosado.



Hungarian refugees at Camp Kilmer, N.J., receive copies of the Scriptures in their own language from Richard H. Ellingson, secretary of the American Bible Society.

to "recognize a period of study spent by a student of modern languages in a university of another member country . . . as equivalent to a similar period spent in his home university," subject to the issue of an appropriate certificate by the "foreign" university. They further undertake to study the possibility of recognizing periods of study spent by students of disciplines other than modern languages.

The first use of an "auricon" in the training of seminary students in preaching will be made this fall by the Iliff School of Theology, Denver. The auricon is a movie camera that records the voice of the speaker at the same time that his picture sequence is being made. The instrument, widely used by TV stations, permits the showing of the action (with the speaker's voice) within hours after an event occurs.

Says Dr. W. G. Williams, who will

teach the course in preaching: "We will be able to help students in analyzing their presentations, voice qualities, gestures, pulpit mannerisms, and expression far more thoroughly than was possible before."

McCormick Theological Seminary has elected a new president and voted to keep the seminary at its present location on Chicago's north side. Dr. Arthur R. McKay, formerly pastor of First Presbyterian Church, Binghamton, N.Y., succeeds President Emeritus Robert Worth Frank and Acting President Floyd V. Filson. Sections of the campus are to be renovated and rebuilt.

The \$1,500,000 **Robert E. Speer Library** was recently dedicated on the campus of Princeton Seminary.

By the end of this year **Drew University** and **Drew Theological Semi-**



An old toy brings new delight to this little lady at the Bishop's Orphanage, Victoria, Gozo, Maltese Islands. Some hundred toys were collected by the American Chapel, FASRON (Special) 201, Hal Far, Malta (as well as \$126), and on Jan. 17 a committee from the chapel went with Chaplain C. W. Ackley, USN, to deliver the gifts to children in three orphanages on Gozo.

nary (Meth.), Madison, N.J., will have a new \$900,000 auditorium-gymnasium.

Two recent grants of \$50,000 each to **International Christian University** in Japan will provide a girls' dormitory and the "Ruth Seabury Memorial Chapel." One gift comes from the Women's American Baptist Foreign Missions Society; the other, from the Danforth Foundation.

INTERNATIONAL

From Verona, Italy, the newspaper *Gazzettino* reports that the sight of American soldiers pushing baby carriages has allayed fears that U.S.

troops garrisoning Italy's northern border would be a problem to the people.

"The American soldiers form an integral, lively, and cordial part of the population," the newspaper said. "They have the feeling of being at home even though their country is far away."

An Italian unit of the international Planned Parenthood Federation has opened a clinic for counseling service in Naples. Similar clinics are already operating in Milan and in Rome, but the need is greater in the south of Italy, where density of population exceeds that of every other area in Europe.

U.S. soldiers of the 10th Infantry Division at Würzburg, Germany, recently helped to provide a new roof for the 1000-year-old Himmelspforten Convent on the banks of the Main.

Two Church of Scotland mobile canteen bookshops are operating in Cyprus. At Kyrenia the church has a bookshop, a tearoom, and a hostel for service women.

The biggest bomb-proof shelter in Europe has been completed in Stockholm, Sweden. Costing about \$4,000,000, the cave building accommodates 550 automobiles in normal times; but its real purpose is to give shelter to at least 20,000 people in the event of atomic warfare. The 40-foot-wide tunnel between mountains lies beneath a 70-foot layer of solid rock. Two doors, weighing 28 tons each, are designed to seal off radiation effects. All corridors and passageways are built at a 90-degree angle, as are ventilator shafts linked to 50 air purifiers.

The National Christian Council of India has voted to establish a research center for the study of non-Christian religions in the country, especially Hinduism. Dr. P. D. Devanandan, currently visiting professor at Union Seminary, N.Y., has been invited to serve as director.

NATIONAL

Twenty-one-thousand-acre Ghost Ranch in scenic New Mexico has been given to the Presbyterian Church, U.S.A., by its owners, Mr. and Mrs. Arthur Pack. Plans call for the establishment of a retreat and conference center, recreation and camping sites, lodges, and sleeping facilities for 250 persons.

The FBI reports an increase of 12 per cent in major crimes in 1956—an all-time high in recorded crime history for the nation. In New York

City alone there were 141,979 major crimes in 1956, as compared with 138,970 in 1955.

An experimental program for treating alcoholics before they are lost to the service through court-martial, imprisonment, or forced separation, is being tried out at the 3700th Air Force Hospital at Lackland AFB, San Antonio, Tex. On the basis of a report in the *American Journal of Psychiatry*, the Methodist Board of Temperance estimates that the program has already saved the U.S. Air Force \$1,000,000.

A third major denomination may join in the proposed merger of the Congregational Christian Churches and the Evangelical and Reformed Church. As the result of an overture from the International Convention of Disciples of Christ, a fraternal delegate from that body will attend the uniting convention in June.

To help fill the "vacuum" in the inner city left by Protestant churches that have moved to the suburbs, the Greater New Orleans Federation of Churches is planning to erect an office building and chapel. The Federation is also planning to employ a social worker to serve the 200,000 seamen who come to the port annually.

A million-dollar activities building has been authorized by the Southern Baptist Sunday School Board as the first step in a 24-year, multimillion-dollar program to develop recently acquired property in Nashville, Tenn.

Atomic irradiation of food, by minimizing the need for refrigeration in combat areas, is expected to increase the Army's mobility, flexibility, and dispersibility. To accelerate the program, an Army ionizing Radiation Center is being constructed at Sharpe General Depot, Stockton, Calif.





